

bazar, and transported to an orphanage, will not learn cleanliness and decency more easily than an Indian child under like circumstances. The Fuegian children, whom Darwin brought to England with him, rapidly acquired the externals of civilized life, although they had behind them centuries of primitive savagery. Habits of mind appear to regulate impulses by wearing, so to speak, larger outlets for some of them, and we seem forced to the conclusion that each individual in controlling his innate propensities must trust to himself and is not assisted by the customs of his ancestors. Nor need we regret that we are not hereditarily affected by the habits of past ages; else might we still be inclined towards cannibalism. What hope should we have of progress were our eyes blinded before birth by the errors of our forefathers?

## §

IMITATION.—We imitate when we repeat a sensory impression by translating it into nervous or muscular action. The sensory impression may be actual or symbolic—may be gathered by a perception of (so to speak) the thing itself or by means of signs or words. We may imitate skating because we have watched a skater or because we have studied a treatise on Alpine sports. The impulse to imitate is one of the strongest and most far-reaching of Life's manifestations. In animals of the higher orders it

compensates for the waning force of directive instinct: it appears that some birds owe in a measure the uniformity of their nest-building and of their song to the example of their parents. By mutual imitation the mental development of young creatures is greatly stimulated: the intelligence of a puppy suffers if it is brought up alone: